

The logical connection between consciousness, thought, and language

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Abstract: *Child psychology, which studies the origin of the child's psyche and thinking, also provides a lot of information in illuminating the problem of the origin of consciousness. Since the "ontogenesis" of individual consciousness shortens and partially restores the "phylogenesis" of social consciousness, the formation of individual consciousness in many ways resembles the origin of consciousness, the formation of human society on the planet.*

Keywords: *thinking, consciousness, rationality, intuition, perception, matter, positivism.*

Consciousness is also abstract thinking, that is, working with logical (logical) concepts. These two areas of consciousness are inextricably linked and pass into each other. We methodologically separate them from each other for the convenience of studying mental activity.

Thinking cannot be understood only as a process of processing sensory materials obtained with the help of our sensory organs. The simplified understanding of the connection between sensory and rationality, characteristic of positivism, also does not meet the requirements. Abstract thinking has a certain positive independence. It should not be understood as a direct perception of the real situation. In other words, it is an instrumental and social perception that develops at a higher level.

In the process of cognition, a person "casts" logical categories on the object he is studying - he realizes cognition through the prism of his knowledge and imagination.

Thus, consciousness is not only a direct reflection, but an instrumental and generalized perception. This perception is the history, the end of society, of an object, an individual, in a certain sense. Only at the level of social perception can one know the relationships, connections, and laws of natural and social reality.

Thinking is connected with perception. Perception is also connected with the activity of the cerebral hemispheres. Analyzers in the cerebral cortex make a major contribution to this.

If the work of a separate analyzer is analyzed, a feeling of a reflection of a particular property, aspect of the object arises. Due to the synthesizing activity of the brain, a holistic image, that is, perception, is formed through the interaction of various bodies and impressionists participating in the process of reflecting the object. Naturally, this image is similar to the object, it is ideal by its nature and has its own material basis in the form of its corresponding neurodynamic model.

A clear, emotionally clear image of objects and phenomena in reality is perception. The image arises under the influence of the external world. It differs from intuition. In order for perception to be fully manifested in an image, it must be present to us. Perception plays a large role in the process of cognition.

Thinking depends mainly on the activity of the cerebral cortex. An important element of the unconscious sphere of mental activity is the result of processes taking place in the subcortical part of the central nervous system, which is morphologically more ancient, responds to instinctive activity, and has biological "memory". The cortex and subcortical parts of the brain work together, because the human mind, as a mixture of the past, present, and future, is constantly being emotionally formed and acquires informational significance.

The subcortical part mainly contains the phylogenetic flow of information transmitted from generation to generation, while ontogenetic memory accumulates in itself individual, decisive social experience for a person and is collected in the cortex.

Impulses of a certain form and frequency go to the corresponding part of the cerebral cortex of the analyzers and activate them. At the same time, biological information goes to the subcortical part of the brain in a non-specific way to the regulatory form. Regulatoryity provides for the use of not only individual experience recorded in the cerebral cortex, but also "programmed" experience under the cortex, which is passed down from generation to generation. Therefore, emotional images and even conceptual thinking are carried out within the framework of feelings, emotions, moods, (emotions), needs. For example, a dessert on a festive table is a material thing, but the emotional image that arises when people sitting around the table see it is ideal, intangible. That is why it can only be satisfied in the imagination. Thus, an objectively existing material thing is one thing - an emotional or conceptual image of this thing is another. Consciousness does not consist only of emotional images, but is multi-layered. In the structure of an individual's psychic processes, along with the main and characteristic part of consciousness - conceptual thinking - there are also components that make up emotions, intuition, goals, desires, aspirations, and other unconscious parts of the psyche.

According to the doctrine of the second signal system created by I. P. Pavlov, a person, unlike animals, has a second signal system, a complex system of signs - the words of the natural language of a person. If animals respond only to biologically significant stimuli, taking into account the signals of animals in their own "language", then for a person, the signals and signs of the social language that our past generations have learned and achieved in the practical process are of greater importance. Language is the greatest achievement of mankind. In turn, it is a means of developing human culture, studying and using social information achieved by previous generations. Both signal systems of a person interact with each other. In the process of perception, thinking enters into logical forms and is wrapped in a word shell. Without language, thinking is impossible, the speech

form of activity can be in the form of language. At the same time, language could not have arisen without the ability of people to think abstractly. Language and thinking are a single process. The brightness of a thought directly depends on how clearly and appropriately a particular thought is expressed in the language material.

Sometimes a thought may seem to exist before or outside of its expression through another language. However, it is obvious that thought can achieve its clarity only thanks to language. Even during internal speech, when a person does not need words to express a thought, he is forced to use some of them. The inextricable link between language and thinking is the direct reality of thought.

Language is not only the only way to express thought. It also performs a communicative role, serving as a means of transmitting social information and knowledge. That is, it accumulates intellectual content in natural words.

Social information collected by a person through natural language has not only an ideal content, but also an internal and external form. In this case, the internal process is the structure of thinking activity, and the external is the material shell of thought, which appears as a set of signs. Intellectual content, or rather, knowledge defined using natural language, can be formulated using mathematical logic, and then this aspect of human thinking can be reproduced in electronic computing machines.

The structure of electronic computing machines, which perform formal logical operations in various languages, is giving amazing results, which are not inferior to modeling, receiving and modeling memory of some aspects of thinking activity based on the principle of providing information using signals. Currently, machines successfully perform such difficult mental tasks as proving geometric theorems, translating from one language to another, playing chess, and so on.

Some scientists claim that in the future such an automatic device will be created that will completely replace the human brain. They argue that machines will undoubtedly cope with the work of the human brain, social problems, the development of scientific culture, and others. Many misunderstandings, in our opinion, arise from a misunderstanding of the uniqueness of human reflection of the world, partly due to the qualitative differences in the work of the human brain.

It can be taken into account that a person's ability to think is not only in the structure of his brain. This ability is formed by enjoying the historically accumulated culture of a person, through upbringing and education, with the help of methods and means created by society, through performing certain activities. The richness of a person's inner world is the result of the richness and comprehensiveness of his social connections. Therefore, in order for the human mind to fully model its structure and all its functions, it is not enough to recreate only the structure of the brain. For this, human thinking would have to recreate the logic of all history, that is, repeat the entire historical path of human development, providing it with all its needs, including political, moral, aesthetic and similar needs.

The next stage in the development of self-awareness is associated with a person's full and deeper understanding of his social position, his class and professional affiliation, his activities as a representative of his class and state.

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